

# *The Brooklyn Jewish Center Review*

1954

*June-July*

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According to its practice the *Review* will suspend publication during the summer months of July and August, resuming with the Rosh Hashonah issue. It will contain the New Year Greetings. Center members and others who wish to avail themselves of this welcome and effective means of conveying Rosh Hashonah Greetings to their friends are urged to reserve space early. Please communicate with the Center office.

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# BROOKLYN JEWISH CENTER REVIEW

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JUNE - JULY 1954 — TAMMUZ 5714

No. 41

## THE ZIONIST CONVENTION

THE 57th Annual Convention of the Zionist Organization of America, held in New York from June 23rd to 27th, was one of the least controversial in the history of Zionist conventions. There prevailed a spirit of unanimity with regard to future Zionist action. Nevertheless, the crisis in Israel made this convention a fighting one,—not for the purpose of fighting any particular ideological viewpoint, but to fight the growing Arab propaganda in the United States and a discouraging degree of lassitude among the Jewish people in regard to the State of Israel.

Rabbi Abba Hillel Silver restated the aims of the Zionist movement and lashed out against those who sap the Zionist strength by searching for new philosophies. Classical Zionism does not need a new philosophy to keep its vitality, for it is not only a quest for a homeland but embraces the totality of Jewish life. This makes Zionism a continual move-

ment for keeping Jewish life everywhere vital and significant.

We feel that every sincere Jew must heartily endorse Dr. Silver's stand on Zionism and its function today. From the reports to the convention and from the attitudes of the delegates, it was obvious that there is a new spirit in American Zionism. It is the feeling that Zionism must go hand in hand with the strengthening of all Jewish values.

This convention marks the fiftieth anniversary of Dr. Theodore Herzl's passing. It was his vision and his self-sacrificing efforts that made the State of Israel a reality and the hopes for the spiritual rejuvenation of world Jewry a vigorous promise.

All of Jewry joins now in the prayer that the Zionist Organization of America may fulfill the role which it has set for itself as the invigorating force of Jewish life in America and as the supporter of the State of Israel.

ROBERT FOX.

## The Ideal Children's Camp

CAMPING is one of America's unique contributions to education. For eight weeks children have the opportunity to live away from the heat and grime of the city and to engage in a program of sports and cultural activities.

Most welcome, indeed, have been the Hebrew camps. Camp Massad and Camp Ramah, for example, conduct an intensive program of Hebrew studies and encourage the campers to speak in Hebrew throughout the day. These camps have made for a virtual revival of Hebrew

speech among our youth. In no way, however, does their general program suffer. Baseball, swimming, dramatics, music, arts and crafts—all play an important part in the child's day. Campers who have had the privilege of spending the summer at one of these camps have lived through a notable experience that will remain indelibly impressed on their memories. There are many other camps which, although not Hebrew-speaking, have encouraged Jewish cultural activities. Israeli dances, Jewish

music, Sabbath services, Oneg Shabbat programs, Jewish current events and Hebrew study circles have been fostered by various camps. Many young people come back inspired by their camp experiences and eager to resume their Jewish studies.

**A**CCORDING to our practice the "Review" will not be published during July and August and will resume with the September issue. A summer edition of the weekly "Bulletin," however, will appear the last week in July for the final summer announcements.

We wish all members of the Center and their families a pleasant and invigorating vacation.

The Editorial Board.

Parents should be concerned about the spiritual development of their children as well as their physical development. They should choose a camp that has well-rounded Jewish cultural activities in addition to a general camp program. Summer need no longer be the lost two months in a child's Jewish education.

MORDECAI H. LEWITTES.

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

*An Intimate Chat Between Rabbi and Reader*

## Center Contributes to Spiritual Revival

THIS is the last issue of the *Center Review* for the season of 1953-1954.

Those who read not only the very interesting articles which the *Review* contained—articles written by fine writers on important and fascinating subjects—but also the monthly reports of the manifold activities conducted in our Center, will agree with me, I am sure, that this has been one of the most active and productive seasons in the thirty-five years of the existence of our institution.

The enthusiasm and zeal of the officers, trustees, governors and members of our Center as well as those of all the affiliate organizations, such as the Sisterhood, Young Folks League and the Young Married Group, have risen to new heights, and we see the result of their efforts in every department of our program.

What has impressed me most is the fine type of youth that our Center is producing. You need but attend a meeting of any of our youth groups, from the oldest to the youngest, and you will witness leaders among them displaying an intelligent interest in Jewish problems and

working with remarkable devotion to instill that interest in the hundreds of young people who attend these meetings. The success achieved, particularly by the Young Folks League, is attested by the national recognition they have won and the awards that they received from the United Synagogue of America. The fact that two of our young people, Helen Aronow and Robert Kritiz, both products of our Hebrew school and now leaders in our Junior Congregation and teachers in our religious school, have recently been awarded a year's scholarship by the Jewish Agency which will enable them to study and work in Israel, is the best evidence of the success our Center has achieved in raising a Jewish youth that will assure the future growth and development of Jewish cultural and spiritual life in our beloved America.

It wasn't so many years ago that we heard complaints on all sides that our youth is lost to us, that it is impossible to attract their interest in Jewish life and thought. We see now that this pessimism was unwarranted. All that was needed

was an intelligent and courageous approach to the problem, and the progress that we have achieved and the progress that happily is seen in many other congregations throughout the land, is the clearest proof that such efforts can succeed if there is the will to achieve it.

To all who have had a share in this spiritual and cultural revival which we observe among the members of our Center, we say *Y'asher Ko-Ach*, may you continue in this spirit with increasing strength, determined to carry on this important and splendid work. May all of us have a restful and healthful summer, and return to our task in the fall ready and eager to toil with even greater devotion and zeal to help fashion a Jewish life in our community and throughout the land that will reflect glory to our people and to our God.

*Israel H. Levinthal*

## Weizmann Institute Develops New Corn

A NEW type of hybrid sweet corn of a high nutritive value, the first and only one of its kind in Israel, has been developed by Dr. Oved Shiffriss, head of Plant Genetics Research at the Weizmann Institute of Science in Rehovoth. The hybrid combines the desirable characteristics of four different pure varieties.

Texture, sugar content and flavor of the new sweet corn, which has been named "Pear Rehovoth" (Glory of Rehovoth), are superior to the field corn varieties now used extensively for human consumption.

The color is a glistening lustrous yellow, contrasted with the matt-white of existing field varieties. The new variety is well adapted for home gardens as well

as for commercial growing. It has proven excellent for canning. It can be planted every three weeks from the beginning of April to early August, thus giving a continuous supply. The vigorous plant produces an average of about two ears of fairly good size.

According to Dr. Shiffriss, sweet corn is one of the most nutritious vegetables in existence. The hybrid variety which he developed at Rehovoth has a delicious taste.

It is extremely important, he adds, that People in Israel should learn the art of growing and preparing sweet corn, as the widespread use of the crop will help considerably in the maintenance of good health.

RABBI Levinthal, who has returned home after an absence of several weeks during which he underwent an operation for the removal of a cataract on one of his eyes, wants to take this means to express his sincere thanks and appreciation to the many members of our Center who were kind enough to send him their good wishes and prayers for his recovery by means of letters, "Get Well" cards and contributions to the JNF Tree Fund, Torah Fund and other institutions. He regrets that he cannot thank each one personally, but he would like them to know that he is very grateful for their kindness and thoughtfulness. He feels that these good wishes and prayers helped a great deal to speed his recovery. He prays that all his friends and members of the Center may be spared from all pain and sickness and that they may enjoy good health and strength for many, many years to come.



The following article is a condensation of a paper written by Yale sociologists associated with the university's famous Center on Alcoholism, which is making extensive studies of drinking. It was published in "The Quarterly Journal of Studies of Alcoholism," and is partly the basis for a doctorate thesis in preparation by Charles R. Snyder, one of the authors, and soon to be published.

Mr. Snyder, a non-Jew, in a talk with the editor of the Review, said the findings in the article are basically the same as will be presented in the finished work. His conclusions were reached largely through sampling interviews with Jews, both in communities and in colleges. What impressed him, he said, was "the integration of drinking with religions and family life among Jews." He believes that the reason why alcoholism is so rare among Jews is "because of the pressure arising from minority status interacting with the basic ideals of the group (Jews) —of which sobriety is one." He thinks it possible that if Jews become less religious they will be more susceptible to excessive drinking.

THE Yale Center of Alcohol Studies began an extensive social science research program with the aim of expanding exact knowledge concerning drinking in the United States.

All the evidence from both European and American sources indicates that in the Jewish group alcohol pathology (drunkenness) is rare. Whether a comparison is made with groups in Western society in general or with other ethnic groups in the United States, the rates of alcohol pathology among the Jews are consistently low. This generalization is not confined to any particular category of alcohol pathology: it applies to the most extreme forms as well as to simple public inebriety.

The widespread drinking of alcoholic beverages among the Jews for more than 2,000 years is a matter of historical record. Moreover, abstinence has never gained currency as a value in Jewish culture.\*

\* Historical Judaism encouraged drinking as a part of religious practice, although it condemned

## A Striking Conclusion Reached By Yale Sociologists

# ALCOHOLISM IS RARE AMONG JEWS

By CHARLES R. SNYDER  
and RUTH H. LANDMAN

Jews have by far the smallest percentage of abstainers. Among the regular drinkers (persons who drink at least three times a week), the Jews rank second, percentage-wise, to the Catholics. In the intermediate category of occasional drinkers the Jewish group ranks highest. The obvious conclusion from these data is that the incidence of drinking in the Jewish group is high, both in an absolute and in a relative sense. Stated in terms of the individual, it is very likely that an American Jew has had alcoholic beverages to drink in the course of his life, and in more than a single isolated instance. Riley and Marden point out that their statistics, together with the low rates of alcohol pathology among Jews, are incompatible with the hypothesis that a high incidence of drinking is necessarily associated with a high rate of alcohol pathology. The facts on the Jewish group contradict such an association. It is important to note, also, that high-proof liquors have been known to the Jews and used by them for a long time. Wine, of course, has always been preferred for religious use, but distilled beverages have been widely consumed. While exact data on preference and use of types of beverages have yet to be gathered, it is safe to assert that exclusive use of mild beverages is not the explanation for the low rates of alcohol pathology among the Jews.

The existence of a group numbering many millions who drink a variety of alcoholic beverages extensively with few pathological consequences is a challenge to the student of alcohol problems. The challenge is enhanced by the fact that absence of neuroses and psychoses cannot be invoked to explain the low rates of alcohol pathology. How the Jews as a group manage to drink extensively but in a pattern of moderation with few pathological consequences is a matter of interest. Ascetic sects have arisen now and then in the course of the long history of the Jewish people and some of them, like the Rechabites of the Biblical era, were abstainers. None of these sects, however, had a large following, and the abstinence principle never diffused to the larger group.

logical consequences is the basic problem we are investigating.

Around a very small nucleus of data on Jewish drinking many theories have been developed to account for the low rates of alcohol. The aims of this discussion are to make as explicit as possible those hunches and hypotheses regarding Jewish drinking which seem on *a priori* grounds to offer fruitful lines of investigation, and to show the areas in which factual research is most needed.

One group of theories which try to explain the low rates of alcohol pathology among Jews may be classed as rationalistic. The theories of Immanuel Kant and of Fishberg, among others, fall into this category. Although the explanations of these writers no longer appeal to many students in the field, the implications of their views merit discussion. Kant believed that Jews, and members of other minorities, drink only in moderation because they fear retaliation for boisterous behavior from the larger society. Fishberg thought that each Jew is aware, as a result of a long historical tradition, that it is wise to be sober. Each Jew knows that his advancement in the world depends upon his being more virtuous than the Gentile because, by this means, the disadvantages of birth into a minority group may be offset. As a result the Jew, although he drinks, drinks only moderately.

While these writers made an important contribution in calling attention to the Jewish drinking pattern, their explanations seem vague and one-sided. Behind these theories is the assumption that in some unspecified way each Jewish individual simply avoids excessive drinking because he knows, by rationally assessing the consequences which may ensue, that excessive drinking "does not pay" or may be dangerous. These theories further as-

sume that it is primarily the relation of the individual to the outgroup, rather than to his fellow Jews, which sanctions the decision to drink moderately. The role of the Jewish group and Jewish cultural values in shaping the individual's drinking behavior and attitude is not made clear.

The kind of explanation which these theories offer is antithetic to what is known in the social sciences about social control generally and about controls on drinking behavior in particular. The assumption that each individual's relation to the outgroup is decisive in inculcating and sustaining a pattern of moderation among Jews is dubious. It seems far more likely that normative controls on drinking are located within Jewish culture itself, and are transmitted and made effective primarily by Jews themselves rather than by outside influences. That Kant and Fishberg have touched upon areas of Jewish cultural values which may be relevant to Jewish drinking behavior is, of course, quite possible, but the relation of these values to the actual drinking experience and attitude of each Jew is not explained. Their explanations hardly seem able to encompass drinking behavior within the isolated ghetto or the private social sphere of the modern Jewish community: Yet from available evidence it seems likely that it is within the confines of the Jewish community that a large proportion of Jewish drinking takes place.

These writers also err by exaggerating the importance of rational calculation concerning the remote consequences of excessive drinking as productive of mod-

eration. It seems doubtful that the thought of losing out in the competitive race with Gentiles should be a particularly effective deterrent to excessive drinking for the pious orthodox Jew each time he takes a sip of ritual wine, or that the fear of personal retaliation from Gentiles should deter the modern American Jew from taking an extra schnapps or cocktail in his living room. Such calculations might induce moderation in certain situations, but this is a question of fact to be investigated. What is more, it is known that excessive drinking (alcohol addiction, alcoholism) are particularly impervious to ordinary rational controls on the part of the individual. The incipient addict usually knows that, in general, excessive drinking "doesn't pay," and yet he is unable to control his own drinking behavior.

To stress, as Kant and Fishberg have implicitly done, that common-sense judgments minimize inebriety and thereby indirectly limit alcoholism and alcohol addiction is to make assumptions about the Jewish drinking pattern which are not fully justified by the facts. The facts do seem to indicate that public inebriety on the part of Jews is rare.

The criticism of rationalistic interpretations implies that to account for Jewish "moderation" it is not enough to assert that each person, when confronted with certain alternatives with respect to drinking, reasons what is wisest and best. Long before the individual Jew reaches such a "decisive" moment, he must have learned ways of behavior and must have deeply internalized attitudes which render persistent inebriety almost impossible. These ways and attitudes must concern the act of drinking itself—not remote consequences—and they must be positively socially sanctioned in situations where drinking typically occurs. To be effective for the group as a whole (that is, to prevent potential alcohol addicts from becoming addicts), these ways must be part and parcel of the experience of practically every group member. While these ways must relate to drinking itself, they may depend for their continuation and effectiveness on other aspects of the group's culture which at first glance seem unrelated to drinking. Therefore, in the present study, factors relating to moderation are being sought which have immediate relevance to the act of drink-

ing and the drinking situation.

It is a surprising fact that until the early 1940's no one took the trouble to investigate just how Jews drink. Bales was the first seriously to undertake this task, and his results and interpretations are illuminating.

According to Bales the devout orthodox Jew, from the eighth day of his life on, is surrounded by religious ceremonies that include the act of blessing and drinking wine. He is introduced to ceremonial drinking early in life, and the experience recurs frequently at weekly Sabbath rites, at holy days throughout the annual religious cycle, and in *rites de passage*. On all these occasions the amount of alcohol consumed is very small, and the more extreme effects of drinking are neither sought nor experienced.

The function of the act of drinking is, in Bales' view, symbolic and communicative. It expresses the relationship of each participant to the group as a whole and the most sacred symbols of the group. The success of drinking and its meaning for the participants is judged by the extent to which conformity to prescribed usage is achieved—not by the effects of alcohol on the organism. The religious ceremonies at which the cup of wine plays a part dramatize the individual's relationship and subordination to the family, the community and God. Drinking thus occurs in the presence of the most powerful sanctions in orthodox Jewish life.

The devout Jew who learns to drink in such a context develops what Bales has called a "ritual attitude" toward drinking. The act of drinking becomes completely dissociated from the effects of alcohol on the individual. Drinking in a ritual manner becomes so much confounded with his personal and Jewish identity that drinking for the "effects" of alcohol would be alien and profane to the orthodox Jew.

On the basis of his analysis, Bales predicted that the decline of orthodoxy in America—the abandonment of the ritualistic ceremonies involving drinking—is associated with changes in the attitude toward drinking, an increase in inebriety, and convergence of the rates of alcohol pathology with the general American norm. Whether or not Bales' theory is correct is a challenging question to the

## Temple

CHANTING.

The slow and plaintive tones with which my people plead.

The steady hum which plants within my heart emotion's seed.

Oh God, my God

I love.

I need.

The men beside me swaying to the drone.

My many voices, many prayers, and yet

I am alone

Before my God,

My own.

SUSAN LEVINE.

student of alcohol problems. The changing conditions of the modern community provide an excellent laboratory for testing his basic hypothesis; and it is being tested in the present research. Bales has already tried to demonstrate that changes in Jewish rates of alcohol pathology have occurred in America in association with general trends of secularization and assimilation.

At present there does not seem to be any justification for making a final conclusion on the significance of Jewish religious practice for drinking by citing available statistics. Further research of a different order is called for. As previously noted, the statistics on alcohol pathology are too crude to provide knowledge of absolute rates.

The recent work of Zborowsky, Bienstock and others of a Columbia research project, supports the contention that such values were central in the "Shtetl" — a type of East European Jewish community — from which the large majority of American Jews have come. In particular, the valuation of mental faculties was extraordinary. In these communities, status by achievement rather than ascription was the rule, and the principle avenue to status was learning. The alternative of achievement through the accumulation of wealth also entailed marked development of rationality, as any sketch of the economic life of the Jews and the characteristics of petit bourgeois mentality will show. In principle, however, highest recognition was reserved for the learned. The privilege of learning was granted to every Jew through a parochial educational system which has provided widespread Jewish education since ancient times. This privilege, accorded to every man, was taken by each person as a fundamental religious and social responsibility. The use of brute force as a means of settling conflicts and as a means of social control was held in contempt. Likewise, when normative problems arose as a result of changing social conditions new rules were derived from ancient principles in a rational-legal fashion, the totality of norms and rationale constituting one of the most elaborate codified ethical systems the world has ever seen. Rational legalistic debate, and humor involving elaborate word-play, were favorite pastimes even in the area of ordinary social intercourse.

Thus it appears that an extraordinary valuation of mental faculties, both as means to ends and as ends in themselves, is deeply embedded in Jewish culture. It seems likely also that this value has persisted in America along with the values of achievement and recognition in spite of secularization; and that, together, these values may have provided the motive power for the rapid ascendance of recently arrived American Jews into those areas of the middle class where "education," "rational mastery," and "success" are highly valued.

These considerations have led to the hypothesis that in drinking situations where pressure is exerted on Jews to drink beyond the usual small amounts, the immediate threat of interference with rational mental functions and the immediate threat of loss of cognitive orientation will evoke strong counteranxieties which effectively stop drinking. If these situations typically involve practical ends related to achievement and recognition (e.g., drinking with business associates) then the need to maintain mental functions may be so much the greater. It is assumed, however, that the maintenance of these faculties is an end in itself, as well as a means to practical ends. It is further assumed that the maintenance of mental faculties, both as means and as end, is one of the most powerfully and positively sanctioned values in Jewish culture, sacred or secular.

It must be emphasized that this hypothesis is very different from the rationalistic views previously criticized. In this hypothesis there is no reference to any rational assessment of specific negative sanctions on drunkenness or long-term consequences of persistent inebriety. The idea expressed here refers to emotional anxieties that are aroused by slight interference with the mental faculties. ("Dizziness" or "not talking quite straight" are verbalizations of cues which are expected to trigger these anxieties.) These anxieties have no reference to foreseen and rationally evaluated consequences of drunkenness. By hypothesis they arise from the imminence of losing one's cognitive orientation in a social situation. It is important also to stress that such a mechanism need by no means nullify the effectiveness, in preventing inebriety, of customs of the sort which Bales has described. These customs may

well be the core of a positively sanctioned Jewish way of drinking while the mechanism postulated here may function as a bloc to learning alternate ways of drinking in situations where traditional ways are inapplicable. If so, this mechanism would probably assert itself rather infrequently in the life of the average Jew — in the case of the orthodox Jew almost never — but with the extension of out-group contacts and acculturation it may play an increasingly important role in limiting inebriety among Jews. This latter notion is being empirically tested in the setting of the changing modern community.

The hypothesis concerning the extraordinary valuation of mental faculties in Jewish cultures leads to a number of expectations concerning Jewish drinking and associated behavior which are being factually explored in the present study. In the first place, it is anticipated that Jews will report great difficulty in getting intoxicated to the point where mental faculties are no longer operating effectively, even in situations where it seemed rationally desirable or in some sense appropriate to the individual. Secondly, inquiry should reveal that instances of inebriety involving loss of cognitive orientation are viewed in retrospect by the Jewish individual with great remorse and guilt, regardless of the mildness or severity of actual objective consequences. In the third place, it is expected that the idea of drunkenness for the individual Jew or the members of his family is incomprehensible, frightening and abhorrent, and that drunkenness is deeply felt to be the acme of stupidity.

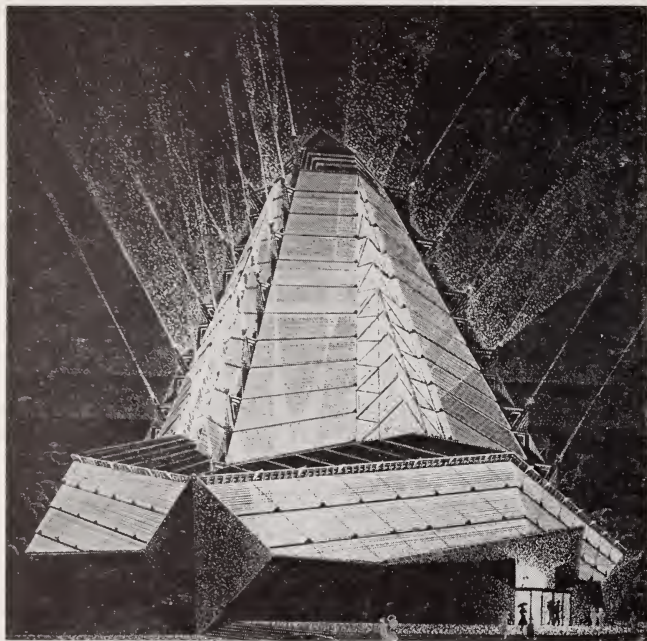
## Die Toiben

*Mrs. Dora Schwartz, a Yiddish mother, composed these verses for her friends, the pigeons, in the language she knows best. Her daughter accomplished the transliteration.*

ES flein de toiben aher in aheem  
 Zei haben zich nit  
 Vi aheem tsi teen  
 Zai villen essen  
 Dos kennen ze bishimoifen nit fargessen.  
 Kum tsi mir taibelech meini  
 Ich vel ach giben essen.  
 Dos darft ir farshtein  
 As ich vel in ach  
 Keinmul nisht fargessen.

DORA SCHWARTZ.





## A UNIQUE SYNAGOGUE

A building that will probably be the most amazing in the United States is to be erected in Philadelphia. It is the new synagogue for the Beth Sholom congregation, and was designed by the eminent Frank Lloyd Wright, an architect of original vision and great power. What it is like, and what it means is graphically described in an article on this page by Dr. Mortimer J. Cohen, rabbi of the synagogue. It is to be located on a grassy elevation in suburban Philadelphia, at York and Foxcroft Roads, Elkins Park. The cost will be \$750,000.

From the architect's drawing of the building, which is pictured here, it is possible to form some conception of what it will be like. But so unique a creation will need to be seen in actuality to be fully understood.

The new synagogue was first imagined by Rabbi Cohen. He prepared some sketches and these inspired Wright to design this prospective wonder of America.

An official, and technical description of the synagogue states that "the major form of the building is a hexagon, surmounted by a triangular glass sphere. Along the ridges will be seven projections, lighted lamps, replicas of the menorah in the ancient tabernacle."

## THE MEANING OF OUR NEW HOME

By RABBI MORTIMER J. COHEN

THE sanctuary, created by the great Biblical artist and architect in the shadow of Mt. Sinai, accompanied the Israelites through their forty years' journey in the Wilderness. Later it became transformed into the Temple in Jerusalem when the kingdom was securely established. And still later, when the tragic days of exile came, the Temple was replaced by the synagogue.

Beth Sholom Synagogue, as conceived by Frank Lloyd Wright, is an amazing incarnation in mortar, steel, glass and copper—"modern as can be"—of the ancient experience of the Jewish people at Mt. Sinai. With the intuition that only genius mysteriously attains, Mr. Wright has created in Beth Sholom Synagogue a Jewish symbol in and of itself. Other buildings may require Jewish symbols—star of David, Tablets of the Law, Menorah, to signify them as Jewish. The new Beth Sholom is itself a massive sym-

bol. It is Mt. Sinai wrought in modern materials.

Frank Lloyd Wright has designed a sanctuary in the form and spirit of Mt. Sinai. In massive form, Beth Sholom represents "the wandering Mt. Sinai," and in its details it embodies the symbolism and the meanings of the ancient Tent of Meeting where man communed with his God.

Mt. Sinai is a rugged, craggy little mountain up whose sides one must laboriously struggle in order to reach its bare and stony heights. It has no vegetation. No trees stand upon its sides. It consists of massive, jagged slabs of rock and stone that glitter and shine under sun and moon and star.

The new Beth Sholom is conceived in the image of ancient Mt. Sinai. It is a small mountain built of rugged, massive slabs of concrete, steel and glass. By day and by night it will stand reflecting the

light of sun and moon and star. "The Mountain of God," our sages called Mt. Sinai, the mountain in the Wilderness. Beth Sholom is Mt. Sinai standing in the Wilderness of our world.

Amidst the thunders and lightnings God gave the Torah to Moses on Mt. Sinai. God, in Jewish tradition is the "Father of Light" and the Torah is called "Light" and Mt. Sinai is called "the Mountain of Light."

Hence, Beth Sholom-Mt. Sinai is made of glass through which symbolically the light of the Torah flows into the Wilderness of our world. The new Beth Sholom

(Continued on page 23)



*The 50th Anniversary of Herzl's Death Has Brought  
Renewed Interest in His Life. Here is an Account  
of a Little Known Phase of His Career*

## HERZL AS PLAYWRIGHT

By ALFRED WERNER

IN 1885, Theodore Herzl, then a twenty-five year old Doctor of Law, decided to give up the legal profession, packed up his first dramatic experiments and moved from Vienna to Berlin in order to find a producer. Towards the end of the year he received good news. Friedrich Mitterwurzer, one of the most famous members of the Vienna Hofburgtheater, during a short "guest season" in New York, had put Herzl's one-act comedy, "Tabarin," on the stage. It was well received by the German-American audience at the Star Theater, Thirteenth Street and Broadway. The drama critics of the New York *Staat-Zeitung* and the (now defunct) *Sun* liked it, too, yet they considered it a French play because the comedy's scene is laid in 17th century Paris (the hero is, of course, that incorrigible rascal, Tartarin de Tarascon). Besides, they did not bother to name the author. Despite this fact, the encouraging start in the New World opened all Berlin doors to the hitherto unknown Austrian writer.

During his relatively short career as a writer—he passed away prematurely, at the age of forty-four—Herzl produced about thirty plays, from one-act farces to serious dramas in three or four acts. Many of them were performed on the stages of Vienna, Berlin, Prague, and other cities, and six or seven were printed in book form. But only one was really successful, the comedy in four acts, "Wildddiebe" (Poachers) which he wrote in collaboration with the once very famous, but now forgotten Austrian playwright, Hugo Wittmann, in 1888. Wittmann agreed on the collaboration on condition that the play be staged without the mention of either author. It was produced by the Hofburgtheater in Vienna in March 1889, and then went on a successful tour to all important theaters of Germany. Eventually, the authors had to reveal their names when forced to defend the play against the charge that it closely resembled a certain French comedy.

"Wildddiebe" deals, in a light humorous way, with the mostly imaginary woes of three members of the *haut monde* and their beautiful wives. After the usual complications and misunderstandings of a 19th century drawing-room comedy love is victorious, and there is a happy ending. Though it was no literary mas-

terpiece, this comedy ran for some years on a number of theaters, on and off, and was the only one of his dramatic efforts to yield Herzl substantial royalties.

It is a curious fact that the two fathers of Zionism, Herzl and Nordau, wanted, above all, to be appreciated as creative writers. They shared this weakness with Ferdinand Lassalle, the Socialist leader, who labored hard on his endlessly long Peasant Wars' drama, "Franz von Sickingen," which turned out to be a mediocre imitation of Schiller's great tragedies. With Herzl, who was grieved to notice that most of his plays were failures, Nordau lacked success in the realm of imaginative writing, yet he refused to be aware of his inadequacy. A critic said about Nordau's poetic efforts that while they possessed culture, skill, intellect, more than enough, they were "dry, bereft of that glow which must radiate from art. . . . There is no feeling, no sympathy, no pathos. Mere journalism. Above else, they lack humor."

Herzl's poetic gifts were greater than those of his friend and associate, Nordau,



*Caricature of Herzl with leading woman responding to applause.*

and he was more ambitious to achieve recognition as a German author than Nordau who, after all, could rest on his laurels as a philosopher and sociologist. Once Herzl and Schnitzler, both of them in their middle twenties, took a walk on a late autumn evening, passed the new Hofburgtheater, then in the process of building, and Herzl remarked to his friend with the look of a future conqueror, "I'll be in there some day."

The same Herzl, in a letter congratulating Schnitzler on the excellency of one of his stories, later conceded that he himself had not done well at all:

"My experience with the theatre—I am through with it now — was unpleasant and silly. The pieces in which I believed, and into which I had put true artistic effort, never saw the light of day. When, in a fit of despair, I manufactured something for the stage, I was produced. . . ."

This was written in the summer of 1892. In May 1893 he returned to the theme: "From now on I am the journalist. . . . There's much less bitterness in me over my failures than regret over my early, flippant, artistically dishonest, vulgarly successful productions. . . . Were I free, were I filled with hope, as in my youthful years, I could find it in me to break out and wander freely, singing my songs, in some open landscape under God's sky. I believe I would commune with my own soul and reason, and I would not wish to woo the applause of the premiere audiences of Berlin or Vienna or any other city."

But in the year to follow Herzl wrote a one-act play in verse, "Die Glosse" ("The Gloss"), and the very important drama, "Das neue Ghetto" ("The New Ghetto"), which will be dealt with in detail. In 1898 he completed a comedy of marriage, "Unser Kaetchen" ("Our Kathy"), which caused a stir because the author treated the institution of marriage in a rather critical manner. In the same year he conceived the idea of a Biblical drama on Moses, based on Exodus 15—that chapter which contains Moses' song of victory after the crossing of the Red Sea. The theme was to be "the tragedy of a leader of mankind who is not a misleader." But the plan was dropped. In 1900 he finished a drama, "Gretel," a play which, as he admitted, occupied his attention more than the approaching Zionist Congress. The play's contents are

summed up by Alex Bein as the story of a mother who has fallen into immoral ways, has been recalled to a sense of duty and honor by her sick child, Gretel, and commits suicide because she fears that her husband will deprive her of the child as punishment. In 1901, finally, he wrote "Solon in Lydien," undoubtedly his most ambitious poetic effort.

Nevertheless, he was a failure as a dramatist — at least, he was dissatisfied with his work. Stefan Zweig, who admired Herzl as an essayist, editor, and political leader, gently hinted at the unimportance of most of Herzl's dramatic productions: "None was better able to give unconsciously what the Viennese wanted. When, in collaboration with a colleague [Wittmann] he wrote a graceful comedy for the Burgtheater ["Die Wildddiebe"], it was just right, just what everyone wanted, a dainty morsel made of the finest ingredients and artistically served." He was rebuked more severely and directly by his biographers, De Haas, Bein, and Patai, who charge that he worked too hastily, giving himself no time to achieve depth, that the characters in his plays utter *feuilleton* wisdom, not life-wisdom, and that his middle-class attitude prevented him from tackling life with the realism of a Gerhart Hauptmann or Bernard Shaw.

As early as 1887, when he was only in his twenties, Herzl was warned by the eminent Hofburgtheater actor, Hart-

mann, against writing superficial comedies populated with schematic, synthetic puppets:

"Let life itself be your source, and not your brain. Take actual persons as your models, instead of clay figures in the museum of the theatre. You are obviously gifted, you have talent, inventiveness, everything that a playwright needs. But it seems to me that you ought to have a somewhat more respectful attitude towards humanity, you ought to look deeper into it."

Twice in his career as a playwright Herzl cared and dared to look deeper than usual into the problems of humanity, the first time at the start of his Zionist career, the second time at a moment when, as leader of the Zionist movement, he had conferences with emperors and statesmen, and was known to millions all over the world. "The New Ghetto" was written before the pamphlet "The Jewish State," and before Herzl's encounter with anti-Semitism in the Military Academy in Paris, where he witnessed Captain Dreyfus' degradation. But he was already deeply concerned with the problems, arising from the Jews' position as a minority in a Gentile world. Sitting for his bust in the Parisian studio of the sculptor Beer, Herzl observed in a conversation with his friend "how little it availed the Jew to be an artist, and clean, as regards money. The curse persists. We cannot

**STAR THEATER**  
Gte 13 Str. & Boulevard

Amberg

Am Freitag den 23. November 1885.  
Erstes Auftreten des Herrn Abraham Witternunger  
in Drama, Skizzen und Scherzen.  
Zum ersten Male:  
**TABARIN.**  
Schauspiel in 1 Akt von Th. Wolff.

Zaharin	Dr. Witternunger
Arragissaine	Hil. Gageboen
Grateland	Dr. Gungelberg
Jeun	Dr. Bonnard
Ermine	Hil. Gera
Belogene	Hil. Lorenz
Abraham	Dr. Balth
Boudennas	Dr. Bereng
Belandine	Dr. Gungelberg

Zeit der Handlung: Paris. Zeit 1870

The program of Herzl's "Tabarin," produced in New York in 1885. It helped establish him as a playwright.

get away from the Ghetto." When he walked home, he knew exactly what kind of play he wanted to write: "Everything stood clearly outlined in my mind."

In "The Jew in Drama" M. J. Landa gives the following summary of the play: Jacob Samuel, the idealist, is a lawyer who loses his Christian friend when the latter decides on a political career and must cut Jewish friendships so as not to give the anti-Semites a handle against him. Jacob interests himself in the cause of the miners in the colliery of Baron Schram, thereby incurring the hatred of that person, who, moreover, is ruined by an explosion in the pit after it has been floated as a company by Jacob's brother-in-law, Reinberg. Schram's shares are sold by a bank which holds them as security; and, having lost both the mine and his shares, and overlooking, of course, that they have been used to pay off his debts, the Baron accuses Jacob of being party to a conspiracy to rob him. A duel ensues in which Jacob is killed. . . . The materialist, Wasserstein, Reinberg's agent, who becomes a millionaire, is made to realize, at the end, that honor is infinitely more precious than wealth, and beyond purchase.

This play about good and bad Jews, philo-Semites and anti-Semites, was performed in Vienna and, in an English version, in London. Below is an excerpt from the first act. The characters are Rabbi Friedheimer, Jacob Samuel, the physician Bichler (a convert to Catholicism), and Franz Wurzelchner, a Christian friend of Jacob Samuel.

### Opfer der Wissenschaft

(Complet)

Ein jüdisches Weibsbild, ein geistlicher Redner  
bezeichnet, und der Kopf durchbohrt ihren Rücken.  
Dann blüht er den Gatten an über die Brille  
und flüstert: „Erkrankend ist, was ich meide!...  
Ich glaube, es sind Tuberkel-Bacillen —  
der Gatte trägt's wie ein römisches Gold —  
wie wird ihm jedoch Tags drauf beim Entfallen  
der Zeitung! Ha! Dieser Bacillen Kraft  
hat auch vernichtet!... Sie bleibt ihm erhalten.  
Der Mann ist ein Opfer der Wissenschaft.“

A sample of Herzl's lyrics written for a musical play, thought to be "The Devil's Wife."

Friedheimer: "Anti-Semitism makes us stick together, it makes most if not all of us remain faithful to our God. In the ghetto of old family virtues flourished; the father was a patriarch, the mother devoted herself exclusively to her children, who loved her dearly. Do not chide the Jewish Street, my friend. It is our home."

Samuel: "I do not chide it, all I want is to get out of it."

Friedheimer: "I tell you, you can't do it. While the ghetto existed, no one could leave it without permission. Hard corporal punishment waited for those who disregarded the laws. Nowadays, the walls are invisible, yet this moral ghetto is the abode prescribed for us. Woe to you if you want to leave it."

Samuel: "I think, Doctor Friedheimer, that the new fences have to be destroyed, though not in the same manner in which the old ones were. The outer fence has to be destroyed from the outside, but we must destroy the inner ones. We ourselves."

Bichler (to Wurzelchner): "Well, what do you as a Christian think of all this?"

Wurzelchner (pensively): "What a strange world this is!"

By contrast, "Solon in Lydia" has no direct bearing on the Jewish problem; still, it helps us understand the social philosophy that was influential in the creation of *Old-Newland*, Herzl's utopian novel. While Solon, the great law-giver, is visiting King Croesus of Lydia, a young inventor appears at court and reports that he has found a way of producing flour chemically without using the produce of the field:

Eucosmos (the inventor): "I have nothing but my secret. Now the king knows for what price I am willing to give it up [the hand of the king's daughter, Omphale]. But only for this price, for nothing else on earth—I would rather let myself be torn to pieces. I could gradually turn my secret into money if I desired mere gain. But a man who has been so favored by the gods as I have been, must exchange his precious gift only for an equally precious one. On the very day when my wish is granted, I shall present mankind with bread for all eternity. Bread without sweat, unthreatened by bad harvests, bread in abundance, forever. . . ."

*The cover of the score for "The Devil's Wife," an operetta, for which Herzl wrote the libretto.*



King Croesus consults with Aesop, the poet, and with Solon. While Aesop enthusiastically favors the king's giving Omphale in marriage to the young benefactor of mankind, Solon, although he has conceived an immediate affection for the young man, answers:

"He must be killed for he will destroy the order of the world, which is based on the needs and the labor of men. This unlucky young man would make all men carefree; he would rob them of the best thing they have, their hunger. What! Shall the old days of the Pelasgians return? Shall citizenship and morality and the settled ways of man be permitted to disappear together with the art of husbandry? . . . A king must know how to put to death. . . . And not only the wicked, the evil-doers; that is too easy and too pleasant. He must know how to destroy even the good, if the welfare of his land is in danger."

The king rejects Solon's advice. He experiments, instead, with the free distribution of flour. Labor and commerce come to a standstill; the populace be-

comes lazy, bellicose, dissolute, rebellious. Solon thereupon tries to persuade the youth to keep the secret to himself in order to save his life—but in vain. Since there seems to be no other way out, Eucosmos is killed by poison.

Herzl the playwright is now all but forgotten. Yet he gave, through his political efforts, more to his people than all the Schnitzlers and Wefels, the Molnars and Bernsteins who were poetically more gifted than he. For he was the author of a Great Vision, and his slim pamphlet, "Der Judenstaat," showed to millions the way out of the new ghetto, a road to freedom and happiness.

## ERROR

In last month's article on the book publishing industry in Israel a confusion in the book jackets pictured resulted in the title of one being wrongly described as "Parchments of Fire." It belonged to a Biblical Anthology containing selections from modern literature referring to the Bible.



THE sun had set, the last rays lighting softly the white-costumed young men and women on the open patio. Night fell. Out of the darkness came a single voice intoning the *bavdallab* service. Three human rings swayed gently to the rhythm, and, following their leader, sang the sweet melodic tones of *R'u Heivom*. A girl entered the center ring and holding the rose-colored *bavdallab* candle raised it as high as she could. According to a popular Jewish legend her husband would be as tall as the height of the candle. The music swelled to an emotional pitch, the voices joined in song and overflowing in friendship.

Ten months have passed since my last day at the Brandeis Camp Institute of the West, the August Aliyah 1953. Yet the memories of this experience remain fresh in mind and heart.

Brandeis Camp was established thirteen years ago by Louis D. Brandeis, renowned jurist and Zionist leader, as a summer camp where Jewish youth could learn to live "creative Judaism," to realize that "to be good Americans we must be better Jews." It was during the 1930's that Justice Brandeis was persuaded by the dynamic and foresighted Dr. Shlomo Bardin, founder of the Haifa Technical and Nautical Schools, of the necessity of providing a program for American Jewish youth. In conjunction with the Zionist Organization of America, Louis Brandeis helped finance the first Aliyah—that first "going up," where we were to learn more about ourselves as Jews.

Under the able leadership, strength and perseverance of Dr. Bardin, the project grew from a small camp in Vermont until it extended from coast to coast, with camps at Winterdale, Pennsylvania, Santa Susana, California, and Hendersonville, North Carolina. It was a significant undertaking, aiming to attract Jews of all denominations, especially those who were Jews in name only and, either through lack of parental training or indifference, were likely to lose their religious and cultural identity in the American scene without any awareness of their own heritage. Today, Brandeis alumni number 4,000—4,000 leaders in Jewish communities throughout the nation injecting Jewish life with the spirit and insight absorbed at the Brandeis Institute.

## Report on an Adventure in Idealism

# SHLOMO BARDIN'S DREAM

By TOBI BROWN

Although at one time all three camps were operating, currently, because of a limited budget dependent on contributions, only the camp at Santa Susana, 35 miles from Los Angeles, is open. The camp runs two sessions, or Aliyahs, one in July, the other in August. It accommodates two hundred people each summer. \$400 covers the costs for an Aliyah for each individual, including the maintenance and tuition fees. Every person attending goes on a partial scholarship of \$200 provided either by Brandeis or some local or regional Jewish organization. Full scholarships are available, especially for the eastern sector of the United States, in order to help defray transportation costs.

Brandeis seeks to attract people of all ages. Its scope of activities includes Camp Alonim (Little Oaks), a summer camp for boys of the ages of 12-17; Brandeis Camp, for those of 18 to 25; and adult week-end institutes for men, at which some of Hollywood's most outstanding personalities, such as Paul Muni, Dore Schary and Steve Brody, have participated in the great experience of re-

discovering Judaism. Yet Brandeis, like religion, is not a seasonal proposition. Its activities continue throughout the winter with week-end institutes for both alumni and adults.

The emotional experience, the lectures, the singing, the dancing and the camaraderie are all stimulating aspects of Brandeis. Intellectually, Brandeis impressed me with the need and the desire to re-evaluate my religion and the rituals which I had habitually practiced so complacently. I began to question and attempt to define what the Jew is. Is he a member of a people? A citizen of a dispersed nation? Is he just one of several millions observing a great religion? Perhaps he belongs to all three categories: people, nation and religion. These questions provoked me to ask others. What was the position of the Jew in America? And, furthermore, what was the relationship between the American Jew and the Israeli?

These questions—heretofore dormant within me—came to life in an incident



Brandeis Camp at Santa Susana, California, during Saturday morning flag-raising ceremonies.

that occurred on my trip west last summer. Though related but indirectly to Brandeis Camp, it was the best possible preparation for a one-month immersion in Jewish life, culture and spirit.

As the El Capitan sped southward and westward on my first night out of Chicago, I struck up an acquaintance with a fellow-traveler named Patricia Smith. We sat in the club car chatting when a slightly intoxicated gentleman, who was Pat's coach seat companion, joined us. A bright fellow, even in his stupor, he seemed to know what he was driving at when he persistently asked me about myself. Where did I come from? Where was I born? Where did I go to school? And then he shot out: "What nationality are you?" "American," I answered simply. "Aw, go on," he said, "you look Italian or Slavic." Enjoying the guessing game at first I said, "No, I'm neither." But my shrewd inquisitor pursued insistently: "You know Slavic includes a lot—Polish, Rumanian, Hungarian . . ." Again, I answered in the negative. Impatient, he finally queried: "Tell me, what are you really?" In a rush of anger, I burst out: "I'm a Jew. Is that what you wanted to know?" My frankness disarmed the man, and he felt embarrassed. The conversation continued more impersonally.

This was the first time in my life that I had been confronted with anti-Semitism. Emerging from a conservative Jewish background, I had lived in a Jewish neighborhood, attended schools predominantly Jewish and a college where religion is mainly an intellectual concern. Never before had I felt the problem of anti-Semitism or religious difference. It was thus significant that I had my initial encounter with this issue on the way to Brandeis Camp, where I was to do much thinking about my position as a Jew.

It is difficult to define and catalogue the impressions Brandeis left in me. Brandeis is an introduction to Judaism. It is Thought: troubling and perplexing, opening up new horizons and searching for new truths. It is Work: unselfish toil in cooperation with others and for a cause. It is Dance: exciting and never ending hours. It is Music: the catalyst which combines the heart, mind and senses into one overpowering, overwhelming emotion of good spirit. It is rhythmic



*Dr. Shlomo Bardin, lecturing in an air-conditioned hall at Brandeis Camp.*

calisthenics, bull session with a visiting lecturer, dawn hiking in the scrub-covered hills of Santa Susana so similar to Israeli scenery, singing Hebrew songs in the dining room and the solemnity of the Sabbath services.

Patterned principally after the Danish summer work camps, Brandeis draws its atmosphere from the Israeli *kvutza*. Yet the basic element at Brandeis is the emotional stimulus. Many of the people who attend Brandeis are reformed Jews who have had little association with many of the ancient rituals and ceremonials. It is the philosophy of the Brandeis director, Dr. Bardin, that the thirty days at Brandeis—removed from all other society—must come to have a significance out of all proportion to the rest of the days in one's life. As much Judaism as possible is crammed into the crowded schedule, be it in the form of lectures, bull sessions, song, plays or prayer.

Perhaps it is this basic fact which distinguishes Brandeis from any kind of private summer camp—the fact that the people come there with the definite purpose of learning about Judaism. This is a 24-hour-a-day job for thirty days, and it is this force which unites the geographically diversified group, which facilitates social relationships and the breakdown of artificial social barriers, and which maintains group solidarity. Yet, looking at it objectively, life at Brandeis is artificial. The program is elaborated to the last detail in advance of your coming; you remain within the grounds for

your entire stay; you have few or no decisions to make. When you leave Brandeis, you leave behind a Shangri-La and enter once again the realistic world.

What kind of people come to Brandeis? There were orthodox, conservative, reconstructionist and reformed Jews; there were atheists and agnostics; there were rabbis' daughters and native Israelis. They all came for a common purpose of learning more about Judaism and about themselves as Jews.

It is important to note that Jewish youth—contrary to some popular opinion—are not trying to escape from their Judaism but are thirsting for knowledge about themselves and looking for the springs from which this awareness will pour. Brandeis is such a spring, and though it may not completely quench the thirst it serves the purpose of stimulating the drinker to use a divining rod, in quest of new sources.

In retrospect, I can honestly say that those who benefited most from Brandeis were those who had little or no background. It was they who were impressed with the simple rituals of saying the blessings at mealtime and of attending services. This is not to say that I did not reap much enjoyment and knowledge from Brandeis. Rather, I count myself fortunate to have been given so good a Jewish background that what was for many a new experience was a familiar practice for me.

# NEWS OF THE CENTER

## Reserve Your High Holy Day Seats Now

Members of the Center are urged to make their reservations for tickets for the coming High Holy Days with the least possible delay.

Rosh Hashonah services will be held on Monday and Tuesday evenings, September 27th and 28th, and Tuesday and Wednesday mornings, September 28th and 29th. Kol Nidre services will be held on Wednesday evening, October 6th, and Yom Kippur services on Thursday, October 7th.

We are anticipating a great demand for tickets and it is, therefore, advisable for Center members to reserve their seats immediately in order to avoid disappointment. We shall try to accommodate as many members as there are seats available. Tickets are being sold for the Main Synagogue and Auditorium.

The services in the Main Synagogue will be conducted by our Cantor, Rev. William Sauler, assisted by the Center Choir, under the personal leadership of Mr. Sholom Secunda.

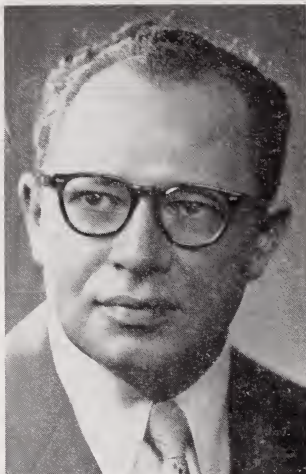
Services for Rosh Hashonah and Yom Kippur will be conducted also in the Auditorium.

## Impressive Consecration Service Held on Shavuoth

The annual Consecration Service took place in the synagogue on the first day of the Festival of Shavuoth, June 7, 1954. An impressive Cantata, written by Rabbi Levinthal, was presented by the class. The theme of the Cantata was "The Pilgrimage of the Jew and the Shechina Through the Ages." A beautiful collection of songs, fitting to each chapter, was selected by the Rabbi and coached by our musical director, Mr. Sholom Secunda. Dr. Kreitman deserves a special credit for preparing the girls for the whole service. Mrs. Rose Rosenthal is the teacher in charge of the class. Cantor Sauler and the Center Choral Group chanted the hymn and participated in the musical part of the program.

The following was the program:  
Procession — Members of Consecration

## Status of Rabbis Changed



*Rabbi Benjamin Kreitman*



*Rabbi Mordecai H. Lewittes*

**A**T THE last membership meeting held on May 19, the members approved a recommendation of the Board of Trustees, with the full concurrence of Rabbi Levinthal, that the status of Dr. Benjamin Kreitman be changed from Associate Rabbi to "Rabbi of the Brooklyn Jewish Center." Rabbi Kreitman will thus be enabled to share more fully in the many duties and responsibilities carried by Rabbi Levinthal.

The proposal of the Board of Trustees, approved by the members, also includes the change of title of Associate Rabbi Lewittes to "Rabbi of the Brooklyn Jewish Center in Charge of the Hebrew and Religious Schools."

Dr. Levinthal feels that these changes will be of great benefit in promoting the many diversified activities of our beloved institution.

Class, escorted by Dr. Moses Spatt, President of the Brooklyn Jewish Center and Mr. Julius Kushner, Chairman of the Hebrew Education Committee. Opening Prayer—Alma Rothberg. Blessings for the Torah—Eve Braun, Joanna Hecht.

A cantata by Rabbi Israel H. Levinthal, "The Pilgrimage Through the Ages," was performed. Participants in order of their appearance were: Linda Shander, Eita Freilich, Janet Epstein, Helene Weiss, Anita Guttman, Madeline Yeaker, Deborah Heller, Ruth Schiff, Susan Balsam,

Paula Rosenfeld, Deana Silberstein, Abigail Rabinowitz.

The service was concluded by the presentation of certificates, gifts and the Conferring of Blessing by Rabbi Israel H. Levinthal, and the closing Prayer by Rena Rothberg.

## Holiday Schedule in Gym

The Gym and Baths Department on Monday, July 5th, will be open for men from 10 a.m. to 2 p.m., and for boys from 2 to 4 p.m.



## The Younger Membership

THE feminists in our group have long been clamoring for a change in lady's gym night. Some of our girls complain bitterly that when they ascend from the gym to our Tuesday night meetings they are still wet behind the ears.

In response to this request, we have been conducting a poll to determine whether a change in our meeting night to Wednesday (it is impossible to change lady's gym night) might be a solution to this problem.

Ike Gross is chairing this committee. If you have any opinions on this subject, either in favor of or in opposition to this proposal to change our meeting night, you should see him.

\* \* \*

Every summer there awakens in each of us a desire to escape from the heat of the city. What happens, however, is that we jump from the frying pan into the resort. Tensions, pressures, social foot races to the beat of the mombo, competitive slave markets, all are characteristic of the usual resort.

Once again, however, the Young People's League, as a service to its members, is making available to a limited few a rare combination, the advantages of a good resort with the informality and convivial atmosphere of a family circle. It all happens at Camp Ramah from August 29th through September 6th.

There, in the heart of the Poconos, with every athletic facility available, including a beautiful lake, you can have a wonderful vacation. Make new friends and discover for yourself the story of YPL. Furthermore, an excellent staff with a stimulating program of cultural activities will guide you through the pathways of Judaism and bring you closer to an appreciation of your heritage and your traditions.

The cost for the entire stay is \$52.00 which includes all gratuities. If you are interested, please see any officer of our group at once.

\* \* \*

Our annual Installation of Officers and Executive Board was held in May. Dr. Moses Spatt, President of the Center, extended greetings. Rabbi Benjamin Kreitman installed the following Officers and

Executive Members for the year 1954-55:

### Officers

#### President

MICHAEL J. ROSENFELD

#### First Vice-President

PHILIP FRIEDMAN

#### Second Vice-President

MILDRED STEIN

#### Treasurer

MURRAY LANDAU

#### Recording Secretary

JOAN CARR

#### Corresponding Secretary

ROSALIND ZAMBROWSKY

### Honorary Presidents

DAVID GOLD

MILTON REINER

MORRIS HECHT

IRVIN I. RUBIN

HAROLD KALB

HARRY ZUCKER

### Executive Board

Ashter Abelow

Sydelle Pikoff

Helen Aronow

Morton Pitashnick

Marvin Bernstein

H. Martin Rubin

Al Glickman

Shirley Rubin

Bernice Gross

Robert Sklar

Paul Kotik

Sonia Sklar

Leonard Krawitz

Rhoda Soicher

Shelley Libman

Max Wertheim

Arnold Magaliff

Davis Yawitz

### Honorary Members

Pearl Horowitz

Aaron Pollack

Gerald Jacobs

Milton Reiner

Harold Kalb

Jerome Simonson

\* \* \*

### Coming Events

Our rooftop social meetings will be held on alternate Tuesday evenings as previously announced (July 13th, July 27th, August 10th, August 24th).

Our Bridge & Scrabble Group will meet on the open alternate Tuesdays (July 20th, August 3rd, August 17th).

MICHAEL J. ROSENFELD,  
President YFL.

### Bar Mitzvahs

A hearty Mazel Tov is extended to Mr. and Mrs. Herman Birnbaum of 501 New York Avenue on the Bar Mitzvah of their son, Elliot Stewart, at the Center on Sabbath morning, July 10th.

Congratulations are also extended to Mr. and Mrs. Louis Greenberg of 671 Empire Boulevard on the celebration of their son Ira's Bar Mitzvah at the Center on Saturday morning, July 10th.

### MR. AND MRS. CLUB

The closing session of the 1953-54 season of the Mr. and Mrs. Club was held Wednesday evening, June 16th. Formal installation of Officers and Executive Board was the feature of the evening. Mr. Morris K. Siegel, member of Center Governing Board and former United States Attorney, was the installing officer and Mr. Herbert Carr, Honorary President of the group, was the chairman. The following officers were installed:

#### OFFICERS

President ... David M. Gold  
First Vice-President ... Elmer Riffman  
Second Vice-President ... William Brief  
Treasurer ... Herbert S. Levine  
Corresponding Secretary ... Helen Rosenthal  
Social Secretary ... Shirley Hammer

#### HONORARY PRESIDENTS

Arthur Safier ... Alvin M. Jeffer  
Herbert Carr

#### EXECUTIVE BOARD

Mr. and Mrs. William Brief  
Mr. and Mrs. Herbert Carr  
Mr. and Mrs. David M. Gold  
Mr. and Mrs. Harold W. Hammer  
Mr. and Mrs. Alvin M. Jeffer  
Mr. and Mrs. Herbert Kamlet  
Dr. and Mrs. Sidney Krauss  
Rabbi Benjamin Kreitman  
Mr. and Mrs. Herbert S. Levine  
Mr. and Mrs. Elmer Riffman  
Mr. and Mrs. Irvin I. Rubin  
Mr. and Mrs. Arthur Safier

We anticipate a fine year of activity during the coming season. Best wishes for a healthy and happy summer vacation is extended to all.

### Congratulations

Heartiest congratulations and best wishes are extended to the following:

Dr. and Mrs. I. Leslie Epstein of 1404 Union Street on the engagement of their son, Jay Alan, to Miss Harriet Sue Levinson of Pittsburgh, Pa. Jay has recently graduated from Pennsylvania State University and will enter medical school in the fall.

Mr. and Mrs. Morton Klinghoffer of 1349 Carroll Street on the marriage of their daughter, Ruth to Mr. Herbert Bernstein at the Center on June 27th.

Mr. and Mrs. A. H. Miller of 1152 Lincoln Place on the marriage of their son, Allen, to Miss Sandra Rosenthal of Auburn, Maine, on June 27th.

## Applications for Membership

The following have applied for membership in the Brooklyn Jewish Center:

- ANSTENDIG, SOL: Married; Res.: 1030 Carroll St.; Bus.: Buyer, 450—7th Ave.; *Proposed by* Jack Sterman, Harry Nass.
- BERMAN, LEONARD: Married; Res.: 263 Eastern Pkwy.; Bus.: Accountant, 67 Wall St.; *Proposed by* Israel Rosenberg, Frank Schaeffer.
- BRENIN, BEN: Married; Res.: 1102 Eastern Pkwy.; Bus.: Plumbing, 1124 Utica Ave.; *Proposed by* Lewis Bresnick.
- CHACKIN, MISS VIVIAN: Res.: 699 Essex St.; *Proposed by* Herbert Lieberman, Marin Ruther.
- COHEN, MISS ELINOR: Res.: 486 Brooklyn Ave.; *Proposed by* I. Frank Miller.
- COHEN, JOSEPH: Married; Res.: 32 Ludlam Pl.; Bus.: Insurance, 350—5th Ave.; *Proposed by* Mrs. Margaret Levy.
- DANOWITZ, MISS ELLA: Res.: 706 Eastern Pkwy.
- DUNDY, DR. HAROLD D.: Married; Res.: 1273 Carroll St.; Bus.: Physician; *Proposed by* Dr. Benj. Zohn, Dr. I. Kirschner.
- GEBER, MORTON: Single; Res.: 1802—77th St.; Bus.: Accountant, 160 Broadway; *Proposed by* William Walter, Irwin Weisberg.
- GILMAN, MISS BARBARA: Res.: 2048 East 16th St.; *Proposed by* Ruth Levy.
- GOLDSTEIN, DAVID: Single; Res.: 1351 Eastern Pkwy.; Bus.: Broadloom, 350 Franklin Ave.; *Proposed by* Nathan Mark, Herman Rubin.
- GOLDSTEIN, MISS RUTH: Res.: 501 Lefferts Ave.
- GREENBERG, LOUIS: Married; Res.: 672 Empire Blvd.; Bus.: Naval Shipyard; *Proposed by* Leo Kaufmann, Rubin Belfer.
- KIRSCHNER, JOSEPH H.: Single; Res.: 396 Kingston Ave.; Bus.: Attorney; *Proposed by* Michael J. Rosenfeld, Murray J. Laudau.
- MATUSOFF, BERNARD J.: Married; Res.: 1628 Union St.; Bus.: Insurance.
- POLAN, NATHAN A.: Married; Res.: 25 Eastern Pkwy.; Bus.: C.P.A., 551—5th Ave.; *Proposed by* Harry and Julius Leventhal.

- REIFLER, MISS SYLVIA S.: Res.: 1114 New York Ave.
- SAFRAN, SIMON: Married; Res.: 910 Park Pl.; Bus.: Real Estate.
- SCHOENFELD, MORRIS P.: Married; Res.: 743 Empire Blvd.; Bus.: Mailing Service, 121 W. 46th St.; *Proposed by* Leo Kaufmann, Herbert Tetenbaum.
- SEIDMAN, MISS ROSE: Res.: 410 Eastern Pkwy.; *Proposed by* Mrs. Lawrence Meyer.
- SCHRAUB, MISS RITA: Res.: 322 Linden Blvd.
- SHAPIRO, LOUIS J.: Married; Res.: 1498 President St.; Bus.: Plumbing, 226 E. 13th St.; *Proposed by* David Rosenberg.
- SHERMAN, SOLOMON H.: Married; Res.: 844 Midwood St.; Bus.: Civil Service.
- SOLOW, MRS. IRENE: Res.: 877 Empire Blvd.

### Late Applications

- KABIKOFF, MISS LEA: Res.: 1569 Carroll St.
- MARTZ, ALVIN: Single; Res.: 2115 Avenue K; *Proposed by* Ben Martz.
- SAHN, MRS. ANNIE: Res.: 576 Eastern Pkwy.

FRANK SCHAEFFER,  
*Chairman, Membership Committee.*

### Graduation

Best wishes are extended to Sarita Goodman, daughter of Mr. and Mrs. Jacob Goodman of 677 Crown Street upon her graduation from University of Vermont Medical School receiving her M.D. degree.

### Pulitzer Award Winner

Bernard Goldstein, son of Mr. and Mrs. Harry Goldstein of 609 Montgomery Street has been awarded the Pulitzer Free Scholarship for Columbia College at Erasmus Hall High School.

### Sabbath Services

Friday evening Service at 6:00.  
Kindling of candles at 8:17 p.m.  
Sabbath Services start at 8:30 a.m.  
Sidra, or portion of the Torah: "Huk" — Numbers 19.1-22.1.  
Haphtorah Readings: Prophets — Judges 11.1-33.

Mincha services at 6:00 p.m.  
Late Mincha services—8:25 p.m.

### Daily Services

Morning: 7 and 8 a.m.  
Mincha services at 8:25 p.m.

### Junior Congregation and Children's Services During High Holy Days

Services for the High Holy Days (Rosh Hashonah and Yom Kippur) will be held in the Prayer Room, as heretofore, for boys and girls between the ages of 11 and 18. The services will be conducted by Rabbi Mordecai H. Lewittes. The music instructor of our Hebrew School will officiate. Tickets are \$2.50 each and are limited to the capacity of the Prayer Room. Place your orders for tickets now.

In addition to the Junior Congregation Service in the Prayer Room, there will be a special children's service for Rosh Hashonah and Yom Kippur for boys and girls under 11 years of age, attending our Hebrew School, Center Academy and Sunday School. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11.

### July - August Gym Schedule

MONDAY	
Men	3 p.m. to 10 p.m.
Women	10 a.m. to 3 p.m.
Boys	3 p.m. to 5 p.m.

TUESDAY	
Women	10 a.m. to 10 p.m.
Girls	3 p.m. to 5 p.m.

WEDNESDAY	
Men	3 p.m. to 10 p.m.
Women	10 a.m. to 3 p.m.
Boys	3 p.m. to 5 p.m.

THURSDAY	
Men	5 p.m. to 10 p.m.
Women	10 a.m. to 5 p.m.
Girls	3 p.m. to 5 p.m.

FRIDAY	
Men	1 p.m. to 6 p.m.
Boys	1 p.m. to 6 p.m.

SUNDAY AND LEGAL HOLIDAYS	
Men	10 a.m. to 2 p.m.
Boys	2 p.m. to 5 p.m.

### Speedy Recovery

We extend our best wishes for a speedy and complete recovery to Mr. Herman Goldsmith of 770 St. Marks Avenue.

### Bon Voyage

Best wishes for a "Bon Voyage" are extended to Harold Kushner, son of Mr. and Mrs. Julius Kushner of 798 Montgomery Street, who will spend the summer in Israel.

## THE HEBREW SCHOOL

**I**MPRESSIVE Commencement Exercises were held on Sunday, June 13. At that time 22 students in our Hebrew School and 10 students in our Two-Day-a-Week School received diplomas.

Speakers at the Commencement Exercises were Dr. Israel H. Levinthal, who conferred the blessing on the graduates; Dr. Benjamin Kreitman, who distributed the certificates to the graduates of our high school department; Mr. Julius Kushner, chairman of the Hebrew Education Committee, who addressed the gathering in Hebrew; Mr. Harry Blickstein, who extended greetings in the name of the Board of Trustees of the Brooklyn Jewish Center; Mrs. M. Robert Epstein, president of the Parent-Teachers Association, and Mrs. Julius Kushner, vice-president of the Sisterhood of the Brooklyn Jewish Center. Cantor William Sauler sang a program of Hebrew songs and Rabbi Mordecai H. Lewittes presided.

In addition to the graduates of the Hebrew and Sunday Schools, 25 students in the high school department received certificates upon completion of a special course of study in our Post Bar Mitzvah Class, the Post-Graduate Class or our Senior Group.

The following prizes were awarded: The Zvi and Paya Kushner Memorial gold medal to Manes Midlarsky; the YFL awards to Frederic Weinstein, Paul Kushner and Sandra Lubart; the Lucy Greenberg Memorial Medal to Frieda Cohen, presented by Mr. and Mrs. Benjamin Z. Levitt; the Rachmil medal for general excellence to Linda Shander, presented by Mr. and Mrs. Hyman Rachmil; the PTA awards to Joel Fisher, Johanna Hecht and Peggy Krakower; the faculty awards to Joan Rezak and Myra Nelson; honorable mention, Arthur Walder; the Leonard F. Horowitz Memorial medal to Joel Nisselson, presented by Dr. and Mrs. Irving Horowitz; the Junior Congregation award to Richard Tascandi; the Sunday School award to Laura Cantor; honorable mention, Sheila Silverman. The Benjamin Hirsh Memorial Award was given to Sol Tannenzaph at the Baccalaureate Service on June 12th for rendering the greatest service to the Junior Congregation during the past year.

Graduates of the 1954 class are: *Hebrew School* — David Amerling, Gail Bresnick, Michael Epner, Joel Fisher,

Simon Groner, Bertrand Halperin, Johanna Hecht, Jan Robert Herman, Stephen J. Horowitz, Peggy Krakower, Leonard Marco, Victor E. Mutnick, Myra Nelson, Joel M. Nisselson, Joan Rezak, Leonard Rudnick, Stephen Serlin, Linda Shander, Richard Tascandi, Arthur Teig, Susan Tobias and Arthur Stephen Walder. *Sunday School* — Laura Cantor, Carol Anne Feldman, Ellen Gottesman, Judith Gottlieb, Florence Haspel, Janet Horowitz, Ellen Levine, Bernice Levinsky, Merle Ellen Schuman and Sheila Silverman. *Post-Graduate Class* — Edward Bressman, Sheila Levy, Jack Lubitz, Ira Miller, Ethel Persky, Susannah Rabinowitz, Deborah Rothman, Avram Rothstein, David Spevack and Frederic Weinstein. *Post Bar-Mitzvah Class* — Edward Bressman, Isaac Dressner, Benjamin Hefner, Joseph Krimko, Jack Lubitz, Ira Miller, David Resnick and Lewis Silverdeman. *Senior Group* — Charlotte Bank, Elaine Halbfinger, Barbara Kaplan, Sandra Lubart, Seymour Siegel, Mary Ellen Stachenfeld and Myrna Ziegler.

\* \* \*

We extend our best wishes for a bon voyage to Mr. and Mrs. Samuel Edelheit, who are leaving for a year's residence in Israel. Mr. Edelheit has been a member of our Hebrew School faculty for the past 11 years and has received a Sabbatical leave from our school for the coming year.

Mr. and Mrs. M. Weinreb are spending the summer in Israel. They are taking part in the Seminar for Hebrew teachers arranged by the Jewish Agency for Israel. Mrs. Weinreb is a member of our Hebrew School faculty.

### To Members Planning Bar Mitzvahs

Members whose sons will be Bar Mitzvah during the next year are requested to reserve the date for the ceremony well in advance by contacting the Center office HY 3-8800.

The following recommendations of a joint committee, appointed by the Center's president, Dr. Moses Spatt, to review the Bar Mitzvah procedure at the Brooklyn Jewish Center was accepted by the Board of Trustees and will go into effect on January 1, 1955:

"Be it resolved that after January 1, 1955; no boy shall be Bar Mitzvah at the Saturday morning services unless he shall have had at least one year's attendance at a regular (three day a week) Hebrew School or its equivalent. As of January 1, 1956 two years minimum Hebrew School attendance or its equivalent will be required. As of January 1, 1957, three years minimum Hebrew School attendance or its equivalent will be required.

"Be it further resolved that each candidate for Bar Mitzvah who does not have the above requirements shall pass a written examination to be administered by the Brooklyn Jewish Center or by one of its Rabbis."

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## THE CENTER ACADEMY

THE twenty-fourth Commencement exercises at the Center Academy took place on Thursday morning, June 10, at 10:00 A.M. More than 300 guests filled the auditorium of the Brooklyn Jewish Center to capacity.

The Faculties of both the Hebrew and secular departments of the Academy, the students, parents, relatives, and friends of the graduates, and the leaders in education in the Jewish community life of the city, all joined in this joyous occasion.

The graduates were presented to Rabbi Israel H. Levinthal, adviser to the Academy, by Mr. Albert H. Braun, President of the Board of Trustees, which is the governing body of the Academy.

The Rabbi then awarded the diplomas to the graduates. Addresses were delivered by Rabbi Levinthal, Mr. Albert H. Braun, and Mrs. Anna S. Lesser, Director of the Academy. They presented two plays, one in Hebrew, and one in English, in accordance with the established tradition of the school. The Hebrew play portrayed Jewish life in the United States, and the English work centered around the Universal Declaration of Human Rights. The plays were writ-

ten, staged and directed by the graduates under the supervision of Mr. Leo Shpall, Head of the Hebrew Department of the Center Academy, Mr. Albert Slot, Teacher of Grade VIII, Miss Gladys Gewirtz, Music Teacher, Mr. Louis Harris, Art Teacher, and by Mrs. Mildred Bressler, Teacher of Grade IV.

Those who witnessed the Commencement exercises were moved by the beauty and significance of the ceremonies.

The school was the recipient of a generous gift from the parents of the graduates.

The parents of the graduates entertained at a reception immediately following the services. All the guests were invited to meet the graduates and their parents, and to enjoy the luncheon with them.

The graduates were: Martin Jeffrey Ain, Stuart Elliot Berman, Henry Chester Gellis, Barbara Ellen Gershun, Marcia Joan Gottlieb, Larry Granowsky, Susan Adelaide Grossman, Naomi Sarah Satlow, Robert Stuart Shapiro, Arthur Leslie Silber, Michael Alan Stollar, Bernard Zucker.

### Youth Activities

The Youth Activities program of the season was brought to an official close last Saturday night, June 26th, when over 300 members, young and old, attended a Semi-Formal Dance and Social. A feature of the evening was the honoring of those club members who had been graduated from secular or Hebrew schools, or who had received special honors and awards, such as admission to Arista. Each youngster so cited received a carnation, was presented with a certificate, and saw his name in print on a specially prepared roll of honor.

The entertainment was arranged and presented by the membership, and there were special novelty dances for each group of graduates. One of the features of the evening was the appearance of the third issue of our newspaper, which now bears a new name: "Ha-iton" ("The Newspaper").

It was a late evening, falling as it did on the longest Saturday in the year, and

it seemed to end much too soon. There were fond and tearful farewells as club mates exchanged wishes for a pleasant summer and bade each other: Shalom U'hitraot!

The club season is over as far as the membership is concerned. But plans for the coming year are rapidly taking shape. The summer months will be utilized for programming, engagement of personnel, and club organization. The administration and staff look forward to a most fruitful and meaningful club season in the fall.

### Acknowledgment of Gifts

We acknowledge with thanks receipt of donations from the following for the purchase of Prayer Books and Talmisim:

Mr. and Mrs. William Fried of 5611 Snyder Avenue in honor of their son's Bar Mitzvah.

Mrs. David Spiegel of 751 St. Marks Avenue, a bequest by her father, the late Simon Gluckstern.

## JUNIOR LEAGUE

A highly successful season has just been concluded by the Junior League, the Center's teen-age college group. Last Monday, June 28th, the members gathered for their final meeting—a farewell social and dance. Satisfaction with the year's program of events and activities was coupled with relief from the anxieties and tensions of the recently concluded final examinations season.

As we look back over the year, it is fair to conclude that our program has been most interesting, for two reasons: one, because of variety, and second, because it was geared to the level of maturity of our group. There was maximum participation by the membership in the planning and execution of our programs. The Junior Leaguers were more than members; they actually had a feeling of *belonging* and *being wanted* by the group.

The Junior League looks forward to an even more fruitful season next year. An early beginning is planned, and it is hoped that several preliminary sessions will be staged for the express purpose of formulating our program for the year.

All college-age young men and young women are cordially invited to enroll in the Junior League.

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# PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

*It has been customary to begin our Sisterhood Page with an editorial. In this issue, however, I would like to use the space allotted to me to express my heartfelt thanks and appreciation to all our officers and members who have contributed so much to the success of our Sisterhood during this past season. It has been a year in which many innovations were introduced into our programs; in which we have extended our area of activity to include all branches of the Center family, and expanded our services to the community. It has indeed been a year of achievement for our Sisterhood, and can truly rejoice in the knowledge that we have succeeded in all our undertakings. The praises that redound to Sisterhood are due entirely to the many splendid women who are devoted and dedicated to the work of our organization, and we are deeply indebted to them.*

*As we adjourn for the summer, I would like to wish all our members good health, happiness, and a well-merited vacation. May we reconvene in the Fall with renewed enthusiasm and be infused with a greater desire to serve our Sisterhood and our Center.*

BEATRICE SCHAEFFER, President.

## 34th Annual Installation And Closing Meeting

In lauding the efforts of each newly-elected member of our staff of officers, each speaker not only implied but expressed the gratitude due to Sisterhood collectively for the inspiration and participation manifested in Center and communal endeavors. From the very beginning of the evening when Cantor Sauler, accompanied by Mr. David Weintraub, led in the singing of the patriotic anthems and Rabbi Kreitman invoked God's blessings upon "the women who tend the altars of our faith," the installation exercises of Thursday, June 3rd, were a

beautiful testimonial to the women of our Sisterhood, whose active interest has helped to establish us as one of the largest and most effective groups in the country.

The Chairman of the evening, Mrs. Sarah Epstein, in an eloquent and glowing tribute, presented our President, Mrs. Beatrice Schaeffer, as the perfect example of the Sisterhood woman whose constant emphasis on the Jewish aspect of our activities has elevated the standard of our programs to a high spiritual and cultural level. In a brilliant and inclusive review of the year's events, Mrs. Schaeffer made mention of each program, each project, each innovation, in the very ramified realm of Sisterhood work, citing in well-deserved praises not only the chairmen and committees of every endeavor, but also every individual from the highest echelons in our circle to the equally important technical and secretarial staffs, for their contributions on behalf of Sisterhood. Dr. Israel H. Levinthal, our spiritual mentor, in a moving message to the large audience, appropriately described Sisterhood as a "powerhouse from which many campaigns and efforts emanate."

As Installing Officer, Rabbi Mordecai H. Lewittes, self-styled "Mr. Benediction," because of the frequent invocations he is called upon to deliver. His ready humor and pertinent Biblical references made the formality of the installation a delightful experience. Quoting the Scriptures, he said, "The reward for doing a good deed is 'mitzvah,' and one is immediately called upon to do another good deed."

In accepting the Presidency for the fourth year, an "extra dividend," as she phrased it, Mrs. Schaeffer observed that she had been granted a reprieve, a "year of grace," in which she could correct "omissions or commissions."

With the business of the meeting over, our chairman, Mrs. Epstein, introduced the charming terpsichorean twosome, Gila and Dov, in a program of dance interpretations of Biblical scenes, portrayals of Chassidic life and dances of modern Israel.

## Cheer Fund Contributions

In honor of Eugene S. Flamm's graduation—Mrs. Ceil Benjamin; in honor of daughter Janet's confirmation — Mrs. Sarah Epstein; in honor of daughter Harriet's new editorship of Erasmus H. S. paper—Mrs. Shirley Gluckstein; in appreciation of Sisterhood's inspiration — Mrs. Gumener; in honor of grandson's Harvard Fellowship Award — Mrs. S. Katz; in memory of her dear father—Mrs. Mary Kahn; in honor of her silver wedding and daughter's marriage—Mrs. Morton Klinghoffer; in honor of son Seymour's graduation from Brooklyn College of Pharmacy — Mrs. S. Kurtzman; in honor of son's bar mitzvah—Mr. and Mrs. Ellis Nisselson; in honor of her 25th wedding anniversary and son's graduation—Mrs. Doris Matikow; in honor of son Alex's graduation from N. Y. U.—Mr. and Mrs. Jack Sterman; in memory of her father—Mrs. David Spiegel.

## Get Well, Irene P. Ginsberg

Sisterhood prays for a speedy recovery to good health for Irene P. Ginsberg.

## United Jewish Appeal

Sisterhood has almost reached its goal of \$15,000 toward the UJA drive. Chairman "Hershey" Kaplan urges all members who have not yet contributed to send their checks in to her—1353 Carroll Street.

## Executive Board's Closing Meeting

Sisterhood enjoyed an excellent luncheon prepared by our own women under the chairmanship of "Hershey" Kaplan and Jenny Levine and their committee at our closing Executive Board meeting, when all projects past and future were carefully discussed and planned. Cantor Sauler gave an all too brief recital and our Administrative Director, Harold Hammer, showed a technicolor movie of our recent Mother's Day Tea. Our President, Bea Schaeffer, presented to Mrs. Rose Wiener, newly elected Honorary Director of our Board, and a charter member of our Sisterhood, a gift in recognition of her untiring services to Sisterhood. Members said farewell with one eye toward a summer of relaxation and the other looking ahead to another fruitful year of Sisterhood activity.

**Mother-Daughter Luncheon, Oct. 27**

Sisterhood will celebrate its eighteenth "Chai" annual Mother-Daughter Luncheon on Wednesday, October 27th. Chairman "Hershey" Kaplan and co-chairman, Clara Meltzer, are planning a program and menu of originality and unusual excellence. Tickets are now available. Call the Center Desk for reservations. Keep the date.

**U.N. Tour, Friday, Oct. 22**

Social Actions Chairman Shirley Gluckstein announces a trip for 25 women — first reservations honored first — on Friday, Oct. 22, to the United Nations, including attendance at a meeting and luncheon. Call her for reservations.

**N.W.L. Biennial Convention**

Our President, Bea Schaeffer, and several of our Board members will attend the Biennial Convention of the National Women's League of the United Synagogue in Cleveland, from Nov. 14 to 18.

**Correspondence Excerpts**

"It is a source of encouragement to all of us to know the continued interest of your Sisterhood in the program of Camp Ramah. Your generous contribution will make it possible for a deserving and needy child to receive the benefit of our Ramah program. Rabbi Bernard Segal, Director."

"Many thanks to you and the members of your Sisterhood for your generous gift. It is gratifying that the home has the continued support of Sisterhood. Mrs. Philip Brenner, President Brooklyn Hospital and Home for the Aged."

**Calendar of Events**

Thursday, Sept. 16 — First Executive Board meeting of Sisterhood.

Monday, Sept. 20 — Opening General Meeting. 8:15 P.M. Watch for program details.

**A HAPPY AND HEALTHY SUMMER TO ALL.**

*Your Editor.*

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*The summer library schedule beginning July 1st is as follows: Mon. — Wed. — Thurs. 2-9 P.M.; Tues. — 4-8 P.M. It will be closed for the month of August.*

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Mrs. Joseph Horowitz		Mrs. Albert Wittey

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**EVERY CENTER MEMBER — ENROLL A NEW MEMBER!**



# SISTERHOOD REPORT FOR 1954

By MRS. BEATRICE SCHAEFFER, President

**R**ABBI LEVINTHAL said recently that our synagogue is a powerhouse from which radiates the various campaigns for many philanthropic causes. This spiritual identification has endowed our women with stature and has given us the opportunity to assume meaningful roles in the community. We have spearheaded many campaigns and we are deeply indebted to the chairmen of these projects for making them outstandingly successful.

First and foremost was the Torah Fund of the Jewish Theological Seminary, with which citadel of conservative Judaism we are proud to be affiliated. Our committee was headed by Mrs. Rose Meislin and her two co-chairmen Helen Flamm and Bea Sterman. The Chai Club of the Torah Fund was presided over by our charming Mollie Markowe — and it was largely through her efforts that this club has been increased to 54 members, each of whom donated \$18 or over toward the Torah Fund. Our program at this function marked a distinct departure from the usual type — for on this occasion we offered a unique presentation called, "A Style Show for Jewish Living," with our own members participating. All of us who attended the luncheon still glow in retrospect as we remember this performance, and we are deeply grateful, not only to the members of the cast and their daughters, but to Shirley Gluckstein and Mary Kahn, who were the narrators and directed the production.

This year, as never before, we greatly expanded our efforts to support the important work of Federation, which encompasses so many philanthropic endeavors. On one occasion our Executive Board met at the Girls Club in Brooklyn to get a personal glimpse of one of Federation's projects. We held a very beautiful Brunch at our Center for Federation, and the women present were inspired to give generously to this cause when they heard the details of the Federation story; and at our annual Institute Day our Sisterhood Players presented a radio-skit narrating the many activities of Federation. We are deeply indebted to

Mrs. Cele Benjamin, Chairman of Special Gifts, and Mrs. Dorothy Gottlieb, our over-all chairman, for the success of these events.

Our drive for U.J.A. culminated in an enthusiastic rally which we combined with a celebration of Israel Independence Day. You know our members are always seeking new fields to conquer, and for this meeting the Sisterhood Players emerged as bathing beauties! Under the direction of our gifted Hershey Kaplan, we staged a Gay Nineties Revue, which featured our girls dressed in bathing suits from the year 1870 to the present time. And with Hershey as our choreographer we actually performed dance routines that we thought rivalled anything on Broadway. To add to the gaiety of the evening, some of the loyal husbands of our members formed a Barber Shop Quartette and sang songs of the Gay Nineties era. Besides being a hilarious and thoroughly enjoyable evening, this meeting had a definite purpose. Following the stirring appeal by our versatile Hershey, over \$1600 in additional pledges was made for U.J.A., and I can only offer our accolades of praise to her for her courage and vision in planning this program. Besides Mrs. Kaplan, our over-all chairman, our U.J.A. Cabinet this year consisted of Mrs. Mollie Meyer, special gifts Chairman, Mrs. Sadie Kurtzman; Mrs. Pauline Brown and Mrs. Naomi Halpern, representing respectively the PTA of our Hebrew School and the Center Academy. Through the efforts of these dedicated women we have almost attained our goal of \$15,000 for U.J.A.

We have truly tried to be the mother-organization of this large institution by co-operating with all the many groups within our Center family. This year we granted three scholarships of \$100 each, one to be known as the Joseph Goldberg Scholarship, to deserving students of the Hebrew School. We awarded a prize to a pupil of that school who was the winner of the essay contest given in connection with our Torah Fund Luncheon, and we have continued the splendid tradition of presenting Bibles to all the bar mitzvahs of our Center, as well as appropriate books to the graduates of the Consecra-

tion class and the Hebrew School. On June 12 we sponsored the Baccalaureate Kiddush for all the graduates of all the schools of our Center.

We are constantly called upon to subsidize members of the Junior Congregation to the various Conventions and Conferences held under the auspices of United Synagogue Youth. We deem it a privilege to share in the program of educating our youth in the tenets of Judaism. It is through the medium of these Conventions that our youth became inspired to take their place in Jewish life as future leaders of the Conservative movement.

We are cooperating with our Center in its goal of establishing a forest in the memory of the late, dearly beloved Administrative Director of our Center, Joseph Goldberg. To that end, our Sisterhood recently purchased 25 tree certificates to memorialize his Yahrzeit. Our members are continuing to purchase tree certificates, all earmarked for the Joseph Goldberg Memorial Forest.

This year, too, we assisted the Center in the Metropolitan Opera project. Many of our women were included in the Opera Committee, and all our members aided in the sale of tickets for this event. In this connection may I say that, more and more, our Sisterhood women are becoming integrated into the various projects of the Center. Our members have been invited to join such committees as the Youth Activities, Hebrew Education, Membership, Physical Training, Forum, Library, to mention only a few. Several of our members are also represented on the Center's Board of Governors, and through all these affiliations we have become more cognizant of the functioning of our Center. I am glad to report that our women have made outstanding contributions in this extended area of activity.

Now, since we are not a fund-raising group, you may well wonder how we can expend the monies necessary to support all the activities that I have outlined, and how we can make donations to the many needy organizations, both here and in Israel, that appeal to us for aid. The an-

swer is that our income is largely derived from our annual Mother-Daughter Luncheon. This year our dais was graced by Mrs. Molly Markowe, the chairman, and her two co-chairmen, S. Greenberg and Edith Sauler. This function has become a traditional event in our Sisterhood, and our members look forward to it as an occasion where mothers and daughters join in a joyous *simcha*. We are most grateful to Mrs. Markowe and her committee for making this luncheon a social and financial success. Next year, please God, we shall hold our 18th annual luncheon, and we promise you that it will be a particularly gala event commemorating Chai, and creating a life-bond between our members and our Sisterhood.

We have again taken a leading role in all the activities of the Women's League of the United Synagogue, our parent organization. And, through our affiliation with the Federation of Jewish Women's Organizations, we have continued our activities in the Serve a Camp Committee, headed by Mrs. Syd Seckler, bringing useful articles to the soldiers at the Veterans Hospital at Ft. Hamilton Parkway, and bringing, also, a little cheer and happiness into the lives of the patients there. This year, too, we were hostess to the Federation of Women's Organizations at their Institute Day, on which occasion our own Sarah Klinghoffer chaired one of the sessions.

Our own annual Institute Day drew a larger attendance than ever before. It had for its subject, "A Cavalcade of Creative Living." Here too our Sisterhood was in the forefront and took the initiative to introduce the theme of the Tercentennial Celebration, which will officially begin this September. We are particularly grateful to Rabbi Kreitman, who served as moderator of the symposium that included those erudite and brilliant speakers, Dr. Trude Weiss-Rosmarin and Dr. Azriel Eisenberg, and to Mrs. Sarah Kushner, the chairman. Our heart-felt thanks are also extended to Mrs. Jennie Levine, our Hostess Chairman, and to her committee, who served luncheon to over 400 women. This was our 5th Annual Institute Day and it has become a traditional event to which not only our members, but women from all Sisterhoods in Brooklyn look forward to with keen anticipation.

We have been in the vanguard this year in introducing many innovations into our Sisterhood programs. For the first time in our long history, we held a Model Seder, to usher in the Passover Holiday. It was conducted by Mrs. Sarah Kushner, one of our Vice-Presidents, aided by 12 of our members, who read the highlights of the Haggadah. During the Seder, traditional Passover foods were served, and as a fitting climax we were privileged to hear a most informative talk by Rabbi Kreitman on "Passover, the Harbinger of Freedom," followed by a provocative discussion led by him. Mrs. Kushner conducted this Seder in a most interesting and effective manner, bringing home to us more vividly the beauty and significance of Passover, and we are truly grateful to her. The Seder was further enhanced by the singing of Passover melodies by our good friend, Cantor Sauler, assisted by members of the Choral Ensemble, under the direction of Mr. Sholem Secunda.

We were again privileged this year to occupy the pulpit of our synagogue at a late Friday Night service. The symposium dealt with the theme "The Jewish Woman's Contribution to American Life—a Tercentennial Evaluation." This subject was developed by Mrs. Sarah Klinghoffer, Mrs. Laura Lewittes, the wife of our Rabbi, and Miss Helen Aronow, representing the Young Folks League. We were enlightened, and in many cases, amazed to learn the names of Jewish women who helped to enrich our country by their services in the fields of Art and Social Welfare during the 300 years since the first Jewish settlers arrived. The responsive readings were inspiringly given by Mrs. Hilda Chinitz, Clara Meltzer, Martha Rothstein and Ann Weissberg, and we would like to again thank Rabbi Kreitman for his kind co-operation in the preparation of the Services. An Oneg Shabbat which followed made us keenly aware of the joy of the Sabbath, and the singing of *Zmirot* by the overwhelmingly large attendance of men and women brought to a close another delightful and significant evening.

Just two weeks ago we introduced another "first" in our Sisterhood, because for the first time in our long history we held an Oneg Shabbat on a Saturday afternoon. Over 200 men and women crowded into the Beth Hamidrash to be

enthralled by a nostalgic and delightful program, under the chairmanship of Mrs. Stina Goldstein. Our guest speakers, Mrs. Ganya Spinrad and Rabbi Kreitman, stressed the importance and the challenge of the Sabbath in modern times. The afternoon was enhanced by the program of songs rendered by that gifted concert singer, Mascha Benya, who made us verily rise to celestial heights by her performance, and under the leadership of Mr. David Weintraub, of our Hebrew School, we all joined enthusiastically in singing appropriate Sabbath songs. And when we gathered around the refreshment table, at the close of the program, everyone with one voice said, "We should have this at least once a month." Everyone except perhaps Hershey Kaplan, our Hostess Chairman for this event, and her committee of women, who labored long and lovingly to make these refreshments so inviting and beautiful to behold. This Oneg Shabbat was our first attempt. We hope to make it an annual tradition.

I think you will agree with me, after hearing this account of our philanthropic activities, and particularly of the highlights of our programs, that we can take pardonable pride in them. We have won renown throughout the country for our splendid presentations. As an illustration of this, in September, at our opening meeting, held under the chairmanship of Mrs. Mary Kahn, three of our Sisterhood Players—Eva Brautman, Sarah Epstein and Hershey Kaplan—gave a performance called "The Blizzard in Mittendrinin, Bklyn." We were immediately besieged with requests from Sisterhoods all over the country, some of them wanting the script, and others wanting our troupe to perform for them.

And now I should like to pay tribute to all of you who have contributed so much to the success of our Sisterhood this year. We may well be proud of our achievements.

Finally, I wish to offer my grateful thanks to my best friend, my beloved husband Frank, for his patience, understanding and tolerance of the effort and energies that are expended to make the wheels of this organization function smoothly.

## THE MEANING OF OUR NEW HOME

(Continued from page 8)

is flooded with a mystic light that recapitulates the mood of ancient Sinai.

Just before he died, Moses sang his immortal song in which, with firm faith, he cried:

"The eternal God is thy dwelling place,  
And underneath are the everlasting  
arms."

In this way Moses described what God meant to him and what religion gave him—a sense of security, an undefeatable faith in the goodness of life. These are the rewards of Jewish religion. These are the food of the spirit that communion with God gives.

So, Beth Sholom, towering into the heavens, rests upon mighty concrete foundations and bastions that symbolize "The everlasting arms of God." All rests upon them. Here are the security and the power and the faith with which the Jew faces life and the world.

The Tent of Meeting which accompanied the Israelites in their journeys and wanderings through the Wilderness had within it, by God's command, the symbol of the light of Mt. Sinai—the seven-branched candlestick.

The new Beth Sholom, on its three sides—visible from every direction—bears high above the city the seven-branched Menorah, formed like human arms that are uplifted in prayer to the God of the

Universe. Along the ridges of the tower of light, the seven-branched candlestick symbolizes seekers for the light of the spirit and themselves give out the light of the spirit.

The tabernacle of Israel conceived at Mt. Sinai was like a tent. It was upheld by poles, fixed in the earth, but lifting up the walls to the heavens.

Beth Sholom's new sanctuary likewise is fashioned on the old Tent of Meeting where Moses spoke with God and God revealed His will for His people.

Daring in conception, striking in engineering imagination, Frank Lloyd Wright thus seeks, down to the minutest detail, to rebuild Mt. Sinai and to recreate the magnificent sanctuary of Bezael, artist-architect of the Bible.

*"And on the day that the tabernacle was reared up the cloud covered the tabernacle, even the tent of the testimony: and at even it was up on the tabernacle as it were the appearance of fire, until morning. So it was always: the cloud covered it, and the appearance of fire by night."*  
Numbers 9.15

Within the camp of Israel the Tent of Meeting stood. By day wisps of smoke—clouds—brooded before its doors; by night the mystic light of divine fire dwelt upon it. All the camp of Israel could

see from its farthest corners, when the Tent of Meeting rested and when it moved onwards in its journey to the Promised Land.

So, too, Mr. Wright—faithful to the greatest experience in Jewish history—has provided for the light that shall be kindled by night and the wisps of smoke—in the fireplaces—that shall brood upon our Tent of Meeting by day.

Over the entrance door of the new Beth Sholom is a covering; but it is no ordinary covering. It is shaping like two hands extended in blessing. It represents the "Guardianship of God."

As in ancient days, the priests who tended the sanctuary would lift up their hands in priest-benediction, so this covering, symbolic of the extended arms of the priests, would say to all who come to worship in Beth Sholom the old priestly benediction:

*"The Lord bless thee, and keep thee:  
The Lord make His face to shine  
upon thee, and be gracious unto  
thee:  
The Lord lift up His countenance  
upon thee, and give thee peace."*  
(Numbers 6.24)

At the pinnacle of Beth Sholom, in coppery letters that can be read for miles about, suffused in divine light, will stand the eternal words that God spoke to Moses at Mt. Sinai—the opening words that announce the Ten Commandments for all humanity:

"I am the Lord thy God. . . ."

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